THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

(Continued from page 198.)

Adhikarana.—2.

Now that the question arises as to what that distinguishing mark is which determines the nature of Brahman here enunciated, the blessed Sûtrakâra introduces the sùtra which forms the second adhikarana or section and states the definition of that (Brahman):

Whence the birth etc. of this (I. i. 2.)

When the thing to be defined is known, definition serves no purpose; when the thing is not known, there is no seeking for its definition. So, what occasion is there for giving a definition of Brahman here?—No objection such as this need be raised; for there does arise an occasion for a definition of Brahman, of whom a vague idea is formed by the study of vedic texts.

The literal meaning of the Sûtra is: Brahman is He from whom proceeds the evolution—*i.e.*, birth (janma), existence (sthiti), dissolution (laya), disappearance (tirobhâva), and grace (anugraha)*—of this manifested universe made up of chetanà and achetanâ, of spirit and matter, held together in indissoluble union.

* Appaya-dîkshita in his S'ivârkmanidîpikâ, a commentary on S'rîkantha-Bhâshya, explains *Sthiti* as the state of continuance of the universe between its emanation and dissolution; *tirobhâva* as bandha or bondage, the root of the whole evil of Samsâra, the inherent powers of Jñàna and Kriyâ (knowledge and action) being veiled or hidden; and *anugraha* as deliverance from bondage. He cites also, with a view to refute, two other explanations of *tirobhâva*: (1) the ceaseless continuance of worldly enjoyment as suited to each sentient being, (2) the return, at the time of pralaya, of chetanâ and achetanâ existence to their subtlest forms. This last explanation of the word seems to agree with the teachings of S'aiva Agamàs so far as Brahman's five-fold act (Pancha Kritya) is concerned.

In his Saundaryalaharî, verse 24, S'rì S'ankarâchârya, following the teaching of the ágamas, describes this (*tirobhâva*) stage of the universe as Is'âna's act of concealing (by way of merging) it as well as His own form in Sadâs'iva, and he describes *anugraha* as Sadâs'iva's act of projecting into manifestation Brahmâ the Creator, Hari the Preserver, Rudra the Destroyer, and Is'ana the Concealer, from out of Himself in whom they lay concealed after pralaya, and who once more emanates the souls into being with their respective pâs'as (or karma-bandha) with a view to further on the evolutionary progress of such souls as lag behind in their march towards moksha. Appayadîkshita's interpretation of *tirobhâva* and *anugraha* emphasises only one aspect of the evolution, that which refers to Jîvas individually, not to the universe as a whole.

The texts which here form the subject of discussion are such as the following:

"From what indeed these creatures have their birth; by what, when born, they live; to what they do depart, they pass away; that strive to know." *

"The master of nature and of man; the lord of qualities; the cause of the bondage, existence and liberation of the world." †

"Truth, wisdom, and endless is Brahman." ‡

"Hail to the reality, the truth, the Supreme Brahman, dark and yellowish in person, having the semen above, diverse-eyed, hail to the Omnipresent." §

Now the doubt arises as to whether or not the birth etc. of the universe form the definition or characteristic marks of Brahman.

(Pûrvapaksha):—They cannot constitute (the characteristic marks of Brahman), inasmuch as they do not inhere in Him. Moreover, in the passage "He saw that Bliss was Brahman" || it is evident that the birth etc. of the universe are the characteristic marks of the Bliss. Elsewhere, in the passage "Existent (sat) alone, my dear, this at first was" ¶ the *sat* or the existent is taught as the cause of the universe. In one place—in the passage "Truth, wisdom, and endless is Brahman"—it is taught that the infinite Jñána or wisdom is itself Brahman, the cause of the universe; and in another place, in the passage,

"When the light of knowledge has risen, there is no day, no night, neither existence nor non-existence, S'iva alone is there," **

we are given to understand that the Being denoted by the word 'S'iva' is the cause and therefore Brahman, existing before all.

Now, it may be asked: in case the Bliss etc. are Brahman, do they constitute Brahman each by itself, or all of them conjoined together? In the former case, we ignore what is directly revealed and commit other similar fallacies; and then, too, Brahman will be of an undefined nature. If it be held that each of them is the mark of a Brahman of a distinct kind, then a plurality of Brahman has to be admitted. If it be supposed that they conjointly constitute Brahman, even then, since they are mere attributes, they cannot constitute Brahman who possesses attributes, such as a knowledge as to the means of building the whole universe. Furthermore, the S'ruti "One should know Mâyâ to be the cause" * declares that the unintelligent Mâyâ is the cause of the universe; and it does so rightly; for, if Brahman who is made of intelligence (Jñána) be the cause of the universe, He would be subject to vikâra or change,—which runs counter to the teaching of the S'ruti declaring that Brahman is "partless, actionless, tranquil" † and so on. Wherefore in no way is it possible to define Brahman,—to define Him as the cause of the universe and so on.

As against the foregoing *prima facie* view, we hold as follows:

Admitted that birth etc., as attributes inhering in the universe, do not pertain to Brahman; still, they rightly constitute the defining marks of Brahman as one closely connected with the universe. The Entity called S'iva, possessed of the attribute of omniscience and so on and denoted by the eight appellations, ‡ is said to be Brahman, the cause of the universe; and to that Entity alone Bliss and all other like attributes point. The attributes referred to are Omniscience (*Sarvajñatâ*), Ever-contentedness (*nityatriptatâ*), Beginningless Wisdom (*Anádibodhatá*), Independence (*Svatantratâ*), Never-failing Potency (*Nityâlupta-s'aktitâ*), and Infinite Potency (*Anantas'aktitâ*).

Omniscience (Sarvajñatâ) consists in all things becoming objects of direct perception—of stainless intuitive experience—independent of all external organs of sensation. It is known to inhere in Brahman, from such passages as: "Who perceives all and who knows all, whose penance consists of knowledge." § Thus the cause (of the universe) is Brahman who knows the appropriate ways and means of building up the several bodies suited to all sentient beings for the reaping of the fruits of their multifarious acts.

Ever-contentedness (nityatriptatâ) consists in being replete with unsurpassed Bliss, wherein there is not the slightest trace of distress. Hence the revelation "Bliss is Brahman." || That Bliss (ânanda) which—introduced

* Taittirîya-Upanishad. iii. 1.
† S'vet-Up. vi. 16.
‡ Tait-Upanishad. ii. 1.
§ Mahánáráyana-Upanishad [illegible].
|| Tait. Upanishad. iii. 6.
¶ Chhandogya-Upanishad vi. 2.
** S'vet. Up. iv. 18.

* S'vet. Up. iv. 10.
† Ibid vi. 19.
‡ *Vide* page 220.
§ Mundaka-Upanishad. I. i. 4.
|| Tait. Up. iii. 6.

in the words "There is yet another A'tman who is composed of Bliss,"* and carried to the culminating point of unsurpassed Bliss by repeated multiplication in the passages beginning with "'Here follows the measuring of Bliss" and ending with "that is the unit of Brahman's Bliss" †—is the attribute of Para-Brahman is figuratively spoken of as Brahman Himself in the passage "Bliss is Brahman," because of the abundance of Bliss in Him. Brahman who delights in enjoying such a Bliss is said to be ever-contented. The enjoyment of this mighty Bliss on the part of Brahman is effected through *manas* only, not through external organs of sensation. Hence the passage,

> "There is Brahman who is *â'kâs'a-s'arîra* (whose body is light), *satyâtman* (Himself the existent), *prânârâma* (whose joy is life), *mana-ânanda* (delighted in the mind), *sânti-samriddha* (perfect in peace), and *amrita* (immortal)." ‡

Here by âkâs'a—literally, that which shines all round, the Light—is meant the *chid-ambara*, the ether of spirit, the spirit-light; but not the material âkâs'a or ether, because the latter can mark no distinction (*i.e.*, the latter cannot serve to distinguish Brahman from other things in nature). The *chid-ambara* here referred to is that Supreme Power (Parama-S'akti), that highest cause, that ocean, as it were, from which spring up all the hosts of bubbles, the mundane eggs of all groups. Brahman, whose form is that supreme light, is spoken of in the s'ruti as "*âkâs'a-s'arîra*." That *chid-âkas'a* is the highest cause is known from such passages as the following:

> "All these beings take their rise from A'kâs'a and return into A'kâs'a." §

> "He who is called A'kâ'sa is the revealer of all forms and names" ||

Satyátman: He who is the Sattâ or existence. *Prânârâma*: He who delights in Prâna, the *chid-ambara-s'akti*, the Power of Spiritual light, the Basis of all, constituting Brahman's own essential nature. *Mana a'nanda*: He whose joy is in Manas (mind), not in the external organs of sensation. Here, too, "A'nanda" refers to the spirit-light, the *chid-ambara*, the Prakriti or cause. Accordingly the S'ruti says:

> "Who could breathe if that Bliss, that Light, existed not." *

Sánti-samriddha: He who has attained to S'ivatâ, to Siva's condition. *Amrita*: He who has been free from time without beginning.

Thus, it is seen that Brahman who is essentially Existence, Intelligence and Bliss, and whose essential nature is the Supreme Light, enjoys the Bliss of His essential nature by mind alone, independent of external organs of sensation, as implied by the epithet "Mana-a'nanda." This epithet also implies that the emancipated souls who have attained to the state of Brahman are possessed of the *antah-karana* or mind, the organ which acts independently of external organs, and by which they experience the unsurpassed bliss of their essential nature. Wherefore, *nityatripta* or ever-contented is Brahman, enjoying the infinite Bliss of His essential nature by manas which is pure *bodha-s'akti* itself, the faculty of knowledge which can act independently of external organs. That is to say, for Him there is no necessity for the slightest joy of the world (samsâra) external to Himself.

The possession of unsurpassed knowledge—which is *svatas-siddha*, self-existing or inherent,—constitutes what is called *anádibodhatva* or beginningless wisdom. Indeed, the *antah-karana*, jñâna or knowledge, which is the organ whereby He enjoys the Bliss of His own essential nature, exists through eternity, without beginning. Wherefore, Brahman is one of beginningless wisdom, inasmuch as knowledge which repels samsâra exists through eternity; He is ever free from the evil of samsâra and is spoken of in the S'ruti as "perfect in peace and immortal."

Independence (svatantratâ) consists in freedom from servitude to others and from other marks of inferiority, and in all things other than Himself being brought under his own control. Independence of Brahman as the impelling agent of the universe of matter and spirit is taught in such passages as the following:

> "There are two, one knowing (I's'vara), the other not knowing, both unborn, one strong, the other weak." †

> "By knowing the enjoyer, the enjoyed, and the ruler &c." ‡

> "But he who controls both knowledge and ignorance, is another." §

* Tait. Up. ii. 5.
† Tait. Up. ii. 8.
‡ Tait. Up. i. 6.
§ Chha. Up. III. ix. 1.
|| Chha. Up. VIII. xiv. 1.

* Tait. Up. III. vii, 1.
† S'vetâ. Up. i, 9.
‡ S'vetâ. Up. i, 12.
§ S'vetâ. Up. v, 1.

It is evident that because of His independence in all matters, Brahman is the author of all.

The never-failing-potency (*Nityâluptas'aktitva*) consists in all potencies being inherent in His own nature. Accordingly, the S'ruti says "His Higher Power (Parâ-s'akti) is revealed as manifold, as inherent, acting as force and knowledge."* From this it follows that the potencies of the universe of spirit and matter are inherent in Brahman and that He is never without these specific attributes.

The possession of unlimited potentialities is what is called Endless Potency (*anantas'aktitá*). It is in virtue of these endless potencies that Brahman is the producer and the ruler of the world. Accordingly it is revealed to us that

"There is one Rudra only,—they do not allow a second—who rules all the worlds by His powers"; †

"Who rules all these worlds by His supreme powers of ruling and producing." ‡

As possessed of endless potencies, Brahman can be the material cause of the infinite universe.

As to Brahman being the subject of eightfold appellation: The Supreme Brahman is the Being denoted by the eight appellations of *Bhava, S'arva, Is'âna, Pas'upati, Rudra, Ugra, Bhîma* and *Mahâdeva*. Though He is denoted by all words, He is designated specially by Bhava and other like words, indicative as they are of His Highest being: it does not follow that He is not designated by other words than these eight.

Brahman is called *Bhava* because He exists everywhere at all times, the root "bhû" meaning sattâ or existence. We are taught that Brahman is the Existent, running through all things. Accordingly, the S'ruti says:

"Existent alone, my dear, this at first was, one only without a second." §

"Truth (Existence), Wisdom, Endless is Brahman." ||

"He who is existent, who delights in Prána, whose joy is in manas." ¶

"The ineffable glory" **

and so on. As running through all things—as for instance "jar *existing*" cloth *existing*—it is evident that Brahman, the existent, constitutes the upâdâna or material cause of all. The jar, for instance, always associated as it is with clay, is said to be made out of clay, *i. e.*, has clay for its upâdâna. Thus Brahman, the existent, is designated by the word *Bhava*.

Brahman, the all-destroyer, is designated by the word *S'arva*, derived from the root "S'rî" to destroy. Brahman is spoken of as the destroyer in the following passages:

"Hail! hail! therefore, to the Destroyer, to the Great Devourer" *

"To whom the Brâhmanas and Kshatriyas (are as it were) but food" †

Brahman is denoted by the word "*I's'âna*," the Ruler, as endued with the unconditioned supreme sovereignty, as revealed in the passage, "Who rules these worlds with His powers of ruling." ‡

As the I's'vara or Ruler must have some beings to rule over, Brahman is denoted by the word *Pas'upati*, Master of *Pas'ûs* or subject beings (souls). Thus, the S'ruti says:

"Whom—the four-footed as well as two-footed souls (pas'us)—Pas'upati, the Lord of souls, rules." §

As Pas'us (souls) are so-called because of pâs'a (bond), Pas'u stands for both Pas'u and Pás'a. By this epithet, Brahman is shown to be the Ruler of *chit* and *achit*, of matter and spirit.

Brahman is called *Rudra* as expelling the malady of samsâra, as we are told in the passage:

"The knower of A'tman crosses beyond grief" ||

Bráhman is called *Ugra* or Fierce, because He cannot be overpowered by other luminaries, as taught in the passage:

"Not there the sun shines, nor the moon and stars." ¶

As the regulator and the source of fear to all sentient beings, Brahman is known by the name of *Bhîma* or Terrible. The S'ruti says:

"By fear of Him does the wind blow." **

As Great and Luminous, S'iva is called *Mahâdeva*. So the Atharva-S'iras says:

"For what then, is He called Mahâdeva?—As having abandoned all things, He is adored for His A'tma-Jñána or spiritual wisdom and for His yogic glory; wherefore He is called Mahâdeva." ††

* S'vetá. Up. vi, 8.
† Atharvas'iras-Upanishad.
‡ Atharvas'iras-Up.
§ Chhâ. Up. vi, ii.
|| Tait. Up. ii, 1.
¶ Tait. Up. i, 6.
** Mahânáráyana. Up. 24.

* Atharva-S'iras. Up.
† Katha. Up. ii, 25.
‡ Atharvasiras-Up.
§ Taittiriya-Samhita. III. i, 4.
|| Chhâ. Up. VII. i.
¶ S'vetâ. Up. vi. 14.
** Tait-Up. ii. 8.
†† Atharvas'iras-Upanishad.

That Being called S'iva, known as free from all taint of Samsâra and as the repository of all that is good, is, because He is of such a nature, the cause of the birth &c. of the whole world. Since a Being of such a greatness can be the twofold cause of the world, That (Being called S'iva), endued as He is with such a greatness, is called Brahman. He has also been proved to be the seat of Bliss and such other attributes; wherefore it is vain to raise the question whether Bliss etc, can constitute Brahman each by itself. From the passage "one should know Mâyâ as Prakriti" it may be seen that Mâyâ is the Prakriti or cause, that Mâyâ being I's'vara essentially, as taught in the concluding part of the sentence:

"And know I's'vara as the possessor or the seat of the Máyá." *

Brahman, associated with the sûkshma or subtle chit and achit is the cause; and Brahman associated with the sthûla or gross chit and achit is the effect. Wherefore the Siddhânta or demonstrated conclusion is that birth etc. of the universe form the distinguishing marks of Brahman.

Adhikarana 3 (A).

Knowledge of a thing is obtained by means of its definition and the organ of perception. Now what is the pramâna or organ of perception in the case of Brahman, the cause of the world? In answer to this question, the sûtrakâra says:

Because S'astra is the source (of our knowledge of Brahman) (I. i. 3.)

Because S'âstra is the source, the *pramána*, the authority, or the organ of perception, therefore there *is* Brahman who has been defined by (*i. e.*, as the cause of) the birth etc. of the universe.

Now, the *doubt* arises as to whether Brahman, the cause of the universe, can be reached through S'âstra alone or through other pramânas.

The *prima facie* view may be stated as follows: This world which is made up of parts is an effect, and that effect, involving variety, should have an appropriate agent. Thus may be inferred some agent endued with omniscience. Thus, not being reachable by S'âstra alone, S'âstra's aim is not Brahman: S'âstra treats of things not revealed by other pramânas.

The *demonstrated conclusion* may be stated as follows:—Brahman, the cause of the universe, can be reached through Vedânta-S'âstra alone; for such passages as

"None, who knows not the Vedas, can think of That, the Great"*

—teach the impossibility of (attaining to) a knowledge of Brahman except through Vedânta-S'âstra.

As to the contention that the universe is an effect because it is made up of parts, and that it may therefore be inferred that the universe must have an appropriate agent, it is unreasonable to say so; for it is found that steeples and palaces and the like, which exhibit a complicated design, have more than one agent. Thus, it cannot be established that the universe has only one agent. By force of induction, we are further led to the conclusion that such an agent is subject to Karma, *i. e.* has to reap the fruits of his acts.

Even if it could be established by *anumána or inference*—in virtue of the world being an effect—that the author of the world is one alone and distinct from itself, it cannot be proved that that one agent is endued with the potency of becoming both the efficient and the material cause of the universe. Thus it is proved that Brahman is reached by Vedánta-S'âstra alone, and is founded on that (Vedánta-S'astra) alone as the authority.

Adhikarana 3 (B).

Some hold that by this Sûtra we are further taught that the attribute of omniscience which is so essential in the cause of the world, propounded in the previous section (2nd adhikarana), can be predicated of Brahman as He is the source of all S'ástras or Vedas. Such a double signification is no more a fault in a sûtra whose aim is merely to indicate, than in a poem conveying (by slesha or pun) a double signification. Hence the introduction of a fresh adhikarana or section here.

Because He is the source of S'astra (I. I. 3.)

In this case the texts which form the *subject* of discussion are the following:

"What is (known as) Rig-Veda, Yajur-Veda, Sâma-Veda etc., is the breath of this Great Being" †

The *doubt* arises as to whether or not it is right to hold that Brahman is the author of the Vedas.

The pûrvapaksha or the *primafacie* view may be stated as follows: It is not right to hold that Brahman is the author of the Vedas; because it contradicts the s'ruti which declares the eternality of the Vach in the passage.

* S'veta. Up. iv. 10.

* Taittiriya-Brâhmana III. xiii 9.
† Bri. Up. II. iv. 10.

"O Agni that assumest diverse forms, do thou impel (the sacrificer) to adore Indra by *eternal word*" * If they were the creation of Brahman, the Vedas would have a personal author and, as such, would form no authority. Wherefore, how can Brahman be the author of the Vedas ?

As against the foregoing, we hold as follows :—It is but right that Brahman is the author of the Vedas ; for, from the S'ruti,

> "What is (known as Rig-Veda, Yajur-Veda, Sâma-Veda etc., is the breath of this Great Being,"

we understand that the mass of the Vedas has emerged as the breath from Brahman without any effort ; and further we are taught that Parames'vara is the author of all Vidyâs, in the following verse:

> "Of these eighteen sciences of different paths, the original author was, as the s'ruti says, the wise Sûlapâni Himself."

Of the Vedas dissolved in Himself before creation, the Omniscient Parames'vara again becomes the author by composing them in the same order of syllables as before. Wherefore it is that the Vedas have no personal author and are at the same time the work of Is'vará. The statements of persons who have likes and dislikes and so on may prove untrue. But ever true are the statements of Brahman, of S'iva, who is free from all taint of evil tendencies, by whose unobstructed and unsurpassed knowledge is directly perceived whatever may happen to things in all the three periods of time, who is an authority in Himself (Svatah-pramâna), who is the Supreme Lord and the Supreme Truth-speaker, who has attained all desires. For, in the passages "the Ruler of all Vidyâs" † and "May that Divine Being endow us with the blessed wisdom (*Subhâ Smriti*)" ‡ it is taught that Parames'vara is the founder of all sciences and is the cause of the blessed wisdom (*S'ubhâ Smriti*). Wherefore, Parames'vara being the author of the Vedas which illumine all things, His omniscience is proved, inasmuch as it is impossible to reveal what is unknown.

A. MAHADEVA SA'STRI, B. A.

(*To be continued.*)

* Taitt-Samhitâ II. vi. 11.
† Mahanarayana-Upanishad, 21.
‡ Mahana-Upanishad. 12.

TAYUMANAVAR'S POEMS.

(*Continued from page 204*).

சுகவாரி.

இன்னமுதுகனிபாகு கற்கண்டுசீனிதே
  னெனருசித்திடவலியவந்
தின்பங்கொடுத்தநினை யெந்நேரமின்னன்ப
  ரிடையறாதுருகிநாடி
யுன்னியகருத்தவிழ வுரைகுளறியுடலெங்கு
  மோய்ந்தயர்ந்தவசமாகி
யுணர்வரியபேரின்ப வனுபூதியுணர்விலே
  யுணர்வார்களுள்ளபடிகாண்
கன்னிகையொருத்திசிற் றின்பவேப பெண்ணி
  னுங் கைக்கொள்வள்பக்குவத்திற்
கணவனருள்பெறின்முனே சொன்னவாறென்
  னெனக் கருதிநகையாவளதுபோற்
சொன்னபடிகேட்குமிப் பேதைக்குநின்கருணை
  தோற்றிற்சுகாரம்பமாஞ்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
  சோதியேசுகவாரியே (௭௭)

GOD-HEAD AS OCEAN OF JOY.

77. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness !

Knowing that Thou art the fountain of Supreme Bliss to them, and enjoying Thee, sweet as the delicious extract of the mixture of the three fruits * with sugar, sugar-candy, ambrosia and honey, Thy beloved devotees would ever seek Thee , reflect on Thee and praise Thee in great emotion : They would blab and become overpowered with joy and would remain absorbed in Thy Heavenly Bliss. This is an undoubted fact with the advanced *sages*.

But to me, who am, as it were, in a state of maidenhood, it is not gratifying ; just as the sweets of 'nuptial embrace' will be quite unwelcome to a bride before puberty.

Do Thou, therefore, initiate me, my Lord, into the blessedness of Thy Grace.

அன்பின்வழியறியாத வென்னைத்தொடர்ந்தென்
  னை யறியாதபக்குவத்தே
யாசைப்பெருக்கைப் பெருக்கிக்கொடுத்துநா
  னற்றேனலந்தேனென
வென்புலமயங்கவே பித்தேற்றிவிட்டா
  யிரங்கியொருவழியாயினு
மின்பவெளமாகவந் துள்ளங்களிக்கவே
  யெனைநீகலந்ததுண்டோ

* Vide note to 17th verse.

தன்பருவமலருக்கு மணமுண்டுவண்டுண்டு
　　தண்முகைதனக்கு முண்டோ
தமியனேற்கிவ்வணந் திருவுளமிரங்காத
　　தன்மையாற்றனியிருந்து
துன்பமுறினெங்ஙனே யழியாத நின்னன்பர்
　　சுகம்வந்துவாய்க்குமுறையாய்
சுத்தநிற்குணமான பரதெய்வமேபரஞ்
　　சோதியேசுகவாரியே (எஅ)

78. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

With all my maidenhood ignorance of the sweets of Thy Love, it was Thy Benevolence to have stimulated my senses towards the same and left me in an unruly state of cares and anxieties.

O! for the blessed day when Thou wouldst compassionate my condition, come and take me in Thy arms, unite me to Thee and fill me with exceeding pleasure and delight!

O my beloved Lord, has not *yet* the bud of my heart fully spread its petals and diffused its fragrance of love, so that Thou mayest make me an object of Thy Pleasure?

If I should be left to pine away in this manner, how is it possible for me to attain the Eternal Beatitude of Thy devotees

கல்லேனுமையவொரு காலத்திலுருகுமென்
　　கன்னெஞ்சமுருகவிலையே
கருணைக்கிணங்காத வன்மையையுநான்முகன்
　　கற்பிக்கவொருகடவுளோ
வல்லான்வகுத்ததே வாய்க்காலெனும்பெரு
　　வழக்குக்கிழுக்குமுண்டோ
வானமாய்நின்றின்ப மழையாயிரங்கியெனை
　　வாழ்விப்பதுன்பரங்காண்
பொல்லாதசேயெனிற் றாய்தள்ளனீதமோ
　　புகலிடம்பிறிதுமுண்டோ
பொய்வார்த்தைசொல்லிலோ திருவருட்கயலு
　　மாய்ப் புன்மையேனுவனந்தோ
சொல்லான் முழக்கிலோ சுகமில்லை மௌனி
　　யாய்ச் சும்மா விருக்க வருளாய்
சுத்தநிற்குணமான பரதெய்வமேபரஞ்
　　சோதியேசுகவாரியே. (எகூ)

79. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

My mind is too hard to be softened to Thy Love. A stone may, perhaps, be melted but *not* my mind. Was the four-faced Brahma * possessed of an independent power to create so hard a mind for me? No, I could say. Because no Deity however mighty and strong can assert independence in Thy Presence. Nor can there be any Heavenly Being to confront Thy Will, since the proverb runs 'The Almighty's decree is inscrutable always'?

Thou must, O Lord of All-blessedness, rain forth Thy Love for me and plunge me in Eternal Beatitude. There is no other go for me than to seek refuge in Thee. How can Thy Motherly * care miss me, Thine infant son, my evil tendencies withal.

Do Thou, then, grant me the *mona* † of bliss, in as much as I fear that mere eloquence may beget the sin of lying and unfit me for Thy Blessing.

R. Shanmugha Mudaliar.

(*To be continued*).

ABSTENTION FROM KILLING.

Nobody doubts now that India has a rich legacy of glorious traditions: but all thoughtful men are surprised to find they remain yet but a dead letter. Very fine to hear are some of the thoughts and deeds of our ancient progenitors; and to follow them out to their end in practice is of course out of the question with 90 per cent of modern Hindus. And the worst of it is, that while the majority confess constitutional weakness and honestly cry quarter, there is now and then a small minority of self complacent and go-a head men who would poo-pooh the whole thing as arrant trash invented by mischief-making brains to keep the common place coward down.

Some of these lip-reformers of yesterday making for nothing more substantial than frothy talk are often as contemptible as the quarrelsome fanatics who show more fight to people than God and Religion. And it is a sad misfortune that we now have in our ranks for the most part only men of these diametrically opposite tendencies with whom the golden mean is at best but a chimera not possible of realization in the plane of man's scene of action.

Sermons it would appear are now-a-days preached more as a fashion and for entertainment than for moral edification and the Godly are scarcely solicitious to aid their flock in the formation of their spiritual character.

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* Brahmá with the accent on the second syllable always will denote the Brahmá of the Trinity as distinguishable from the Supreme Brahm or Bramha addressed by the Saint here.

* *c. f.* the 31st verse defining the Motherhood of God.

† *c. f.* 'Silence is Golden' (spiritually only), Hence the Saints of our land we see often settled in *mona*. There is one in Kumbaconam now. Mona-Silent meditation in Yoga.

Men need to be made sensible that Religion is a personal thing, a matter of personal application and experience. His is but a partial and unsatisfactory faith which is concerned wholly with the state of society in general and allows him to neglect the discipline of his own affections and the culture of his own spiritual nature. Is it a wonder therefore that we sometimes observe and marvel that some of the so-called gentlemen of education, who arrogate to themselves the credit of being the depositories of all that is wise in refinement, delicacy, and virtuous principle in this country of ours should often scandalously forget themselves or rather wilfully act in a manner that gives the lie to all their presumptuous boastings. But the consolation, if it is one at all, is that India has been no single and glaring exception. History reveals as a demonstrable fact that intemperance, debauchery and crime have now and then desecrated the homes of the Godly to whose shivellings, whinings and lugubrious lamentations the sacred halls of Jehovah had echoed invariably.

Religion then is much too often mistaken for its very opposite Irreligion and *vice versa*.

Hinduism—Aryanism—Siddanta-Vedanta—or even better—the Vedanta-Siddanta as it is often expressed has suffered much at the hands of those who would seem to profess it to-day, not that our Religion has become degenerated: but it is a sure sign now that all Hindus as a nation have for long been blindly gallopping towards ruin and annihilation.

The srutis, it would appear, begin with teaching *ahimsa* and end in taking us to total self-abnegation or our only goal—selflessness.

Non-injuring any living thing, *afortiori* non-killing the lowest form of life in God's creation on any account are the mottos that are blazoned on any and every banner claiming to be Hindu, however widely they may differ one from another in minor details of dogmas and rituals. Hindu Ethics itself is based on this Divine Law or command and the Hindu believes that no salvation is attainble by one who is a perfect stranger to all *Jeeva Karunya*.

Of course it is very comfortable to believe in a God who gave the animal for man as his food. As well might the tiger argue from his own standpoint that his God made man as his food. The argument answers bothways surely. But the humble Hindu does not understand the logic in it.

His glory is to be perfectly innocent of the life (flesh and blood) of any living thing however low its manisfestation might be. Non-killing is his *watchword*: he would therefore avoid altogether fattening on beef and pork and such pleasant things. But even that does not exhaust his idea of Ahimsa altogether. Sometimes a feeling or a sensation would kill with the fire of a thunderbolt in much less time than a dagger or an arrow would. He must accordingly exercise constantly what he calls *Jeeva Karunya*, the only anodyne to all evils humanity is heir to. This would no doubt involve bearing and forbearing on his part, no small amount of self-sacrifice as it is called. And it is in such self-sacrifice that Religion begins for him and ends when he attains to the supreme knowledge that he is not his little body.

Having premised thus for, we shall now proceed to translate the treatise in Tamil on "கொலைமறுத்தல்" by திருத்துறையூர் சாந்தலிங்க சுவாமிகள் only remarking *en passant* that we shall only be able to treat our readers to a short history of the life and various works of our sacred author at a future date before we shall have rendered the whole work, into the *Lingua Franca* of the modern civilized world.

உ

கொலைமறுத்தல்.

இன்பமாயதருதிடையோங்கவுந்
துன்பமாயதுதூரத்தணிங்கவு
முன்பராபரன்மொய்குழலோடணைந்
தன்பினீன்றவோரானையைப்போற்றுவாம்.

TRANSLATION.

(*a*) Plain.—I bow in adoration to the elephant Vinayaka Deva who was born to Shiva of Sakti to help virtue and good and destroy sin and evil in the world of man.

(*b*) Philosophical.—Salutations to Sat-Chit-Ananda (Pranava Roopy) in whom ignorance or avidya is nowhere and ananda ever inherent as Swaroopa.

Vinayaka. One above whom there is none: or Him beyond whom there is no beyond or *That* which itself uncaused is yet the cause of all causes. Aum! The Pranava is the life and soul of all existence. The Vedas never begin or end anything without first pronouncing this Mantra—the holy of holies.

Vedic Ritualism. No karma would bear any friut unless Ganesa is to begin with invoked and installed as the presiding deity over it

V. MUTHCUMARASWAMY MUDALIAR, B. A.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, MARCH 1898.

'THE UNION OF INDIAN PHILOSOPHIES.'

" All partitions of knowledge should be accepted rather for lines to mark and distinguish than for sections to divide and separate, so that the continuance and entirety of knowledge be preserved." Bacon.

This saying of the greatest and wisest man of his age has now greater application in these days and in the land of Bharata, than it was in Bacon's own days. It brings out clearly enough what the purpose and utmost scope of all knowledge can be and the true principle of toleration and liberalism that ought to guide us in our search after knowledge and the ascertainment of truth. Unless we carefully sift and see what each is, which is placed before us as knowledge and truth and for our acceptance and mark their lines of similarity and difference, we will gradually emerge into a condition of intellectual colour-blindness; we cease to know what is colour and what is knowledge and what is truth; and the final result is an intellectual and moral atrophy and death. When in, therefore, seeking to avoid such a catastrophy and suicide, we indulge in moral and intellectual disquisitions, the caution has to be borne in mind also that such differences in thought should never divide people in their mutual sympathies and their aspirations in the pursuit of the common good. There is no necessity at all for angry, discussions or acrimonious language. Whatever the capabilities of the human mind may be, which may yet remain hidden, yet the human mind is in a sense limited. The laws of thought can be determined positively and they are as fixed as possible. We can only think on a particular question in a particular number of modes and no more, which in number, in their permutations and combinations, is fully exhibited. Difference in point of time, in clime and in nationality have not affected thought in the least. People have given expression to the same moral sentiments, the same feelings; and the same beauties in nature, and the similarities and the disparities that may exist, have been minutely noted by the poets of all lands. As such, it would not surprise us if the same theories about some of the grand problems of human existence have been discussed and held since man began to ask himself those questions, and for ages to come, also the same theories will endure. The same stories have been told and the same battles have been fought over and over again, but we note also that the honors of the war have often rested and followed the predilections of the people and the eminence of the story teller for the time being. Theories and Schools of Philosophy have had each its own hey-day of life and glory and each has had its fall, and a subsequent resurrection. Even in the course of a single generation, we see a thinker who is accounted as the greatest Philosopher of the day, as one who has revolutionized all thought and philosophy, discounted very much and pale before the rising stars, whose fads take the popular fancy. By these observations, we do not mean to discourage all theorizing but only to show the uselessness of any dogmatism upon any points, and we, more than ever hold that all partitions of knowledge are useful and should be accepted for consideration. We have ventured upon these observations as in these days, and in this land, what is considered as knowledge and gnanam and philosophy is all seeking a narrow groove and partaking of an one-sided character, and thereby tending to obliterate thought, ignoring the thin and delicate partitions obtaining between different kinds of knowledge and the consequences could not altogther be beneficial. This process of ignorance and obliteration has been going on for some time past, and has been mainly assisted by false or queer notions of what constitutes toleration and universalism. The habit of trying to defend everything and explain away everything from one's own preconceived point of view is clearly a pernicious habit intellectually and morally. The vain search after a fancied unity has ended in a snare often times; and a similar attempt now adays to reduce every view to one view is purely a procrustean method and fallacious in the extreme. Where is the good of such a procedure? There could neither be profit nor pleasure in seeking such similarities and uniformities in things that are essentially different. Will there be any good in such knowledge and reasoning as this? Black is the same as red, because both are colours. A crow is the same

thing as ink, as both are black Such attempted unification of knowledge is purely delusive and of no moment whatever. When again, commentators say and contend that a certain passage only bears out their interpretation and no other and that each one's own interpretation is the best, yet it must stand to common sense that these views could not all be correct nor could the author have intended all these meanings himself. Our Hindu commentators have often taken the greatest liberties with their author and they have often proved the worst offenders in forcing meanings upon words and passages which they and the context clearly show they do not bear. Yet we are often asked by some very tolerant people to accept every view as truth and to adopt their view as the greatest truth of all. As many of these ancient books are written and commented on in an obsolete tongue and which very few could find time and trouble to master, this delusion has been kept up by a few, and people have often been led by the use of certain charmed names. But the illusions begin to be dispelled, as we get to understand what the real text is, in plain literal language, thanks to the labours of European scholars, and without encumbering ourselves as to what this commentator and that commentator says. And some of these scholars and translators have been quite honest and outspoken in what they think as the true view as borne out by the text. And no scholar has as yet come forward to controvert the view taken by Dr. Thibaut as to how far Sankara's views are borne out by the text of the Vêdanta Sutras. We hope to discuss these, in course of time, as the translation of Srikanta Bashaya, we are publishing proceeds apace, by comparing and contrasting these; it being only borne in mind now that Srikanta was the elder contemporary of Sankara, and the commentary of the former is the oldest of all those on the Vedanta Sutras now extant. We however propose to discuss in this article the questions in connection with the Bhagavad Gita which Mr. Charles Johnstone has raised in his valuable paper we extracted in our last, from the *Madras Mail*, "The Union of Indian Philosophies." He puts himself the question to which of the three Schools of Indian Philosophy—Sankhya, Yoga and Vedanta, this book belongs, and says that his off-hand answer would be that it is undoubtedly one of the text books of the Vedanta school, one of the weightiest of them; and yet for all this he thinks that there are other aspects of the Gita and that there is very much in them which belongs to the Sankhya and even more that is the property of the Yoga school; and he explains below how the Gita beginning with a ballad on Krishna and Arjuna, gradually expanded itself into its present form, incorporating into itself all the teachings of the Upanishads and the teachings of the Sankhya and Yoga schools, together with puranic episodes of the transfiguration, which in the opinion of this writer 'reproduces all that grim and gruesome ugliness of many armed Gods, with terrible teeth, which the Puranas have preserved most probably from the wildfaiths of the dark aboriginals and demon worshippers of Southern India, We will deal with this last statement, which is a pure fiction later on; and the point we wish to draw particular attention to is this, that it has struck the writer as new and he gives it as new to the ignorant world that the Gita does not represent only Vedanta. To the Indian who knows anything of Indian Philosophy this could not be new at all, as all the modern Indian schools, including Dwaita and Vishitadwaita and Suddadwaita Schools claim the book as an authority and have also commented on it too. But the European who has solely learnt to read the books of one school of philosophy only (all the books translated till now in English are books and commentaries of the Vedanta School), knows nothing of any other school of philosophy existing in India and what authorities they had, and has gradually come to deny the existence of even such and young Indians educated in English deriving all their pabulum from such source have also been ignorant of any other phases of Indian Philosophy. We well remember an Indian graduate in arts and law ask us, if there was any such thing as a special school of Saiva Siddhanta Philosophy. Of course, he wears Vibhuti and Rudraksha and worships Siva and he knows that the Great Guru S'ankara was an avatar of Siva Himself and all the English books that treated of Hinduism only talked of the Vedanta Philosophy and his surprise and ignorance as such were quite natural. But as a result of the great upheaval that is going on, and the greater attention that is paid to the study of our philosophic and religious literature, even our own people have been slowly waking up to the truth of things. That stoutest adherent of Vedanta, the editor of the *Light of the East* was the first to yield and to point out in his articles on the 'Ancient Sankhya System' that the Gita expounded also the Sankhya system, though he tries to make an *olla podrida* of it by saying that Vedanta is Sankhya and Sankhya

is Vedanta—that the Gita does not postulate many Purushas (souls). A Madras Professor declared in the Pachiappa's Hall that in some of the special doctrines of the Vedanta, such as the doctrine of Maya, and the identity of the human Soul and the Supreme Soul &c., the Gita is silent. And our brother of the *Brahmavadin* also affirms in his editorial on 'Maya,' dated 15th August 1896, after stating that the *word Maya scarcely occurs in the principal upanishads,* and where it does occur, it seems to be used mostly in the old Vedic sense of power or creative power, declares, that "on the whole the attitude of the Bhagavad Gita towards Maya is similar to that of the Upanishads; and it is rather difficult to evolve out of it the later Vedantic sense," of illusion, or delusion.

And when it is admitted also that the Buddhists were the first to develope the Maya theory of illusory nothings, who on that account were called Mayavadhis by the other Hindus, and that Sankara only refined this idea meaning an illusory nothing, into meaning a phenomenal something, though some of his later followers even went so far as to forget Sankara's teaching as to revert to the Buddhist idea of a blank negation and hence were called cryto-Bhuddhists (Prachchanna Bhaudhas) (*vide* p. 297-Vol. *Brahmavadin* and Max Muller's lectures on Vedanta), and our brother's opinion being merely that in the Vedas and Upanishads and Gita, we have merely the germs of the later system of thought out of which was elaborated the Vedantic theory of Maya,—a process of double distillation—the point is even worthwhile considering whether the Gita has got anything to do with the Vedanta at all. And it can also be positively proved that it has no such connection. To day we venture to go no further than what is admitted by the other side that Gita contains the exposition of other schools of philosophy which according to Mr. Charles Johnstone, postulates the reality and eternality of matter (Prakriti) and spirit (Purusha) and that the Purushas are without number and that there is one Supreme Spirit different from the souls.

In understanding the word Sankhya as used in the Gita, our writer falls into a mistake like many others that it means the Philosophy as expounded in the Sankhya School of Philosophy which is attributed to the Sage Kabila. We have shown in our article on 'Another Side' in the August number of our magazine, that it meant no such thing that it meant merely, a theory or a system or a philosophy or knowledge and that the Gita instead of having anything to do with Kabila's Sankhya distinctly repudiates it and goes on to postutate its own differences and this we showed by quoting several passages and that the proper name of the system evolved in the Gita is 'Seshwara Sankhya,' as distinguished from Nireshwara Sankhya of Kabila. To say that this philosophy or the other grew out of this or that is a pure fallacy, unless we have real historical evidences about it. We might propound a riddle whether Theism or Atheism was first and which of these rose out of the other. You might argue that theism was next and grew out of Atheism, as materialists (Lokayitas) only admit the eternality of matter and would not admit of the existence of any other padartha. And you might say they came next because they denied the existence of God admitted by Theists. Yet such is the argument covered up in statements frequently made that of the six systems of Philosophy one was first and the other arose out of it. They do not at all refer to any historical growth or chronological order. Even in the days of Rig Veda they believed in Gods and in one God, and we presume there were unbelievers also. Mr. Johnstone is also wrong in saying that the postulate of three powers of nature—we presume he means Satwa, Rajas and Tamas—is peculiar to the Sankhya, as also the divisions of gnatha, gneyam and gnanam. We fail to understand what he means by Sankhya-Yoga reconciler. Sankhya if Kabila's (Prue atheism) postulated no God and Yoga postulated a God. And is there any meaning where one talks of a book reconciling Atheism and Theism? And of course, another writer talks similarly of Vedanta-Sankhya reconciler. In every school there are certain postulates or padarthas which are affirmed and some which are denied. Some only postulate only one padartha, some two, some three and some none, and are we to talk of reconciling these one with the other simply because one of the postulates, very often things and their qualities which could not be denied by any one, is common to all or some? This is often the kind of writing that passes for sound knowledge and liberalism and universal philosophy. We dare say the Vedanta as understood by Sankara was not even in existence at the time of the battle of Kurukshetra nor was it probably known to the writer of the Mahabharata and Gita, in his days whenever he wrote it. The whole Mahabharata has

to be studied to know what the teaching of Gita is and in its historical surroundings. The phrase '*Sankhya and Yoga*' is used throughout the Mahabharata as often as possible and in such conjunctions where the meaning is unmistakeable, as referring to the postulate of a Supreme Being.* If Kabila † is praised by Krishna as the greatest among sages, it is because the same book Mahabharata shows elsewhere, how Kabila from being an atheist was afterwards converted to the knowledge of God and as all such converts obtained greater glorification at the hand of his quandom opponents. And as we have shown elsewhere that the Gita is a clear controversial treatise, he could not do better that cite Kabila himself, who gave up his former faith, in refutation of the school of Atheistic Sankhya. Scholars have observed how the writer of the *Uttara Mimansa Sariraka Sutras* spends all his energy and skill in refuting the Sankhya and only casually notices the other schools, it being the reason that in the days of Vyasa and Krishna the Atheistic Sankhya school was the most predominant, in the same way as in later times, Buddhism and Jainism came to have a larger share of treatment in the hands of Hindu saints and writers. It has also to be noticed that the word Vedanta nowhere occurs in the Gita or other Upanishads as meaning Sankara's system and the *Brahmavadin* has, as such taken a broader platform, in properly including under the term, both Adwaita of Sankara, the Dwaita and Vishistadwaita systems and we now hear of Adwaita Vedanta, Dwaita Vedanta &c. though the Western habit of calling Sankara's system as Vedanta is still used confusingly enough by people, as in the passage we quoted above from the *Brahmavadin* '*the later Vedantic sense.*' (The other Indian schools, be it noted, do not indeed call Sankara's system Vedanta or Adwaita but have other names for it).

Mr. Johnstone no doubt says that Krishna quotes directly from many Upanishads (one writer is carried away by his veneration for Gita to say that the Upanishads quote from the Gita!) and a number of verses, notably in the second book (we should like to know very much what they are), which have the the true ring of the old sacred teachings, and yet art not in them (in which?) as they now stand. And then he airs his theory that Vedanta is the peculiar birth-right of the Kshatriyas and not of Brahmans. The reason why this unacknowledged quotations in the Gita and other similar books is that every Brahman in the olden days had committed to memory the whole of the Vedas and Vedanta (Upanishads) and as such when they wrote and when they spoke, these old thoughts and verses very naturally flowed from their pen and their mouths * and it is never the habit of the Indian scholar to quote his authority, chapter and verse. And we come to the fact that the whole of the chapters 9, 10 and 11 of the Gita is a mere reproduction and a short abstract of that central portion of the whole Vedas, called the *Catarudriya* of the Yajur Veda. What is called transfiguration is the *Visvaswarupa Darsna*, or the vision of the Lord as the All, as manifested in the whole universe. One and all the objects in the whole universe, good, bad, sat, asat, high and low, animate, inanimate are all named in succession and God is identified with all these and it is pointed out that He is not all these and above all these, "the soul of all things, the creator of all things, the pervader of all things" (*Visvâtmane Visva srije visvam avrtiya thishthate.*) This *catarudriyam* † ought to be known to every Brahman more or less and it is the portion of the Vedas which is recited in the temples every day. The praise of the *cata-*

* *c. f.* The following passages in the Anucasana Parva.

"I seek the protection of Him whom the *Sankhyas describe* and the *Yogins think* of as the Supreme, the foremost, the Purusha, the Pervader of all things and the Master of all existent objects" &c. &c.

"I solicit boons from Him who cannot be comprehended by argument, who represents the object of the *Sankhya* and the *Yoga systems of Philosophy* and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore."

"That which is Supreme Brahman, that which is the highest entity, that which is the end of both the Sankhyas, and the Yogins, is without doubt identical with thee."

† *c. f.* The same Parva p. 140 & 141. P. C. Roy's edition.

"After this, Kabila, who promulgated the doctrines that go by the name of Sankhya, and who is honoured by the gods themselves said—I adored Bhava with great devotion for many lives together. The illustrious deity at last became gratified with me and gave me knowledge that is capable of aiding the acquirer in getting over rebirth."

The temple at the foot of Trupati hill is called Kabileshwara and is the place where tradition says the sage worshipped Bava or Siva.

* We knew a Tamil Scholar who would gossip for hours together, the whole conversation interlarded with quotations from *Kural* and *Naladiyar* and an ordinary listener could not recognize that he was quoting at all.

† Sri Krishna himself says "Hear from me, O King, the *catarudriya*, which, when risen in the morning, I repeat with joined hands. The great devotee, Prajapati created that prayer at the end of his austerity." Anucasana Parva, chapter V.

rudriyam occurs throughout the Mahabarata and most in Drona and Anucasana Parvas and these parvas dealing as they do with various visions of God (Viswasarupa Darsana) as granted to Rishis, Upamanyu, Vyasa, Narada, Kabila, and Krishna himself on other occasions, contain the similar reproductions of the *catarudriya* as in chapters 9 to 11 of the Gita. What is more important to be noted is that in the case of Krishna, he had got the teaching from Upamanyu Maharishi, and after initiation (Diksha) into this mystery teaching and performance of tapas, he gets to see the *vision* himself, and he describes it as follows (*vide* page 87 to 91 Anucasana-parva. P. C. Roy's translation).

"The hair on my head, O son of Kunti, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs........................... Before me that Lord of all the Gods, *viz.* Sarva, appeared seated in all his glory. Seeing that Icana had showed Himself to me by being seated in glory before my eyes, the whole universe, with Prajapati to Indra, looked at me. I, however, had not the power to look at Mahadeva. The Great Deity then addressed me saying, Behold, O Krishna and speak to me. Thou hast adored me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou." And the praise by Krishna which follows is almost what Arjuna himself hymned about Krishna. Vyasa meeting Aswathama after his final defeat tells him also that Krishna and Arjuna had worshipped the Lord hundreds and thousands of times. And does not this explain Krishna's own words in the Gita that he and Arjuna had innumerable births (iv. 5).

What we wish to point out is that this transfiguration scene with its gruesome description which Mr. Jhonstone wants to trace to *Puranic* legends preserved from South Indian aborigines is, by express text and by the authority of Krishna himself traced to the second Veda and to say that the Yajur Veda, the central portion * of this Veda, should copy the holiest portion of the whole Vedas, as believed by the contemporaries and predecessors of Krishna, from the demonology of the South Indians, could only be a parody of truth; and if this be true, this demonology of the South Indians, instead of a thing being repugnant must have been glorious indeed, to be copied by the *Brahmavadins* of the Yajur Veda days. Western Scholars have only misread and misunderstood the nature of this transfiguration and *Vivarupa* mystery, as they have misread the mystic Personality of Rudra or Siva Himself, whose ideal these scholars say, was also copied from the aborigines. To the credit of Mrs. Beasant, be it said, she has understood both these mysteries better than any other European. Siva's whole personality, with his eight forms, Ashtamuhurtams (see page 220 above for full description) earth, fire, air &c. and his three eyes, as Soma, Surya and Agni, and His Head as Akasa and his eight arms as the eight cardinal points, his feet as *Padala,* and the sky as his garment, Digambara, and himself, a *Nirvani* and living in cemetries and yet with his Sakti, Uma, a Yogi yet a Bhogi, all these give a conception of the Supreme Majesty of the Supreme Being which, no doubt, nobody can look up in the face. Does any ordinary person dare to look up nature's secrets and nature's ways in the process of destruction and creation and sustentation? If so, he will be a bold man, a great man. Strip nature of its outside smooth and fragrant cloak and what do you see inside? The picture is ugly, dirty and gruesome. Yet the scientist perceives all this with perfect equanity, nay with very great pleasure. A small drop of water discloses to the microscopic examination multitudes of living germs, and these fight with one another, devour each other with great avidity. We drink the water. Plants drink up the water. Animals eat the plants, insects and animals devour one another. Man, the greatest monster, devours all. There is thus constant struggle of life and death going on in nature. And when this nature is, as thus, exposed to view in the transfiguration, and Arjuna sees before him this havoc, in the Person of the Supreme as the Destroyer, ('Devourer' of Katha Upanishad) (and be it remembered that this Viswarupa Darsan is more gruesome in the Gita no doubt, than similar ones, presented in the *Anucasana Parva,* as Krishna's whole burden of advice in the Gita is simply to force Arjuna to fight and kill his foes, and to conquer his repugnance), a remark that it is derived from Puranic legends and aboriginal practices is altogether out of place. We hope to pursue this subject on a future occasion.

* It is believed and it is a fact that the *Panchatchara* Mantra of the modern Hinduismis found in the very middle of the three Vedas, Rig, Yajur and Saman, which fact is set forth in the following tamil verse.

மும்மறையுள் நடுமறையின் முனிவிலெழு காண்டத்தில்
செம்மைதரும் நடுக்காண்டம் சேர்ந்தஎழு சங்கிதையின்
அம்மநடுச் சங்கிதையின் ஆதியீ ரெழுதிநடுப்
பொம்மலுற அமர்மனுவின் பொருளாவான் எவன் மைந்தது.

c. *f.* The whole catarudriya passage quoted in sec. II. chap III. vol. vi. Muir's sanscrit texts.

THIRUGNANA SAMBANDHAR.

(*From the Indian Magazine and Review*).

The Sage whose name is probably dearest to the whole Tamil people is known by the title of Thiru Gnana Sambandhar. His reputed poetical effusions have all the authority and sanctity of Vêdas. His history fills the Second Kàndam of the 'Great Legendary History,' and is given in 1,256 quatrains or or 5,000 lines. (See *Indian Magazine and Review*, May 1896.)

In the collection of the Dèvàram (hymns composed by the three great devotees) 384 are ascribed to him. These consist of eleven quatrains each, the eleventh always containing the poet's name. More will be said of these hereafter.

He seems to have been, though a mere boy, nearly the greatest leader in the 2nd Saiva revival, and from his days the Buddhists and Jains disappear from South Indian history. The legends are very remarkable, and illustrate many phases of Hindu thought and feeling. His date is a matter of dispute; but it can hardly be later than the ninth century A.D. (See articles by Professor P. Sundaram Pillai in *Madras Christian College Magazine*, November 1891, &c.)

Thiru Gnana Sambandhar was born in Sri-Kàri (Sheally), or Bràhma-puram, a celebrated old city about thirty-eight miles north-east of Kumbakonam, in the Tanjore district. His parents were of ancient Bràhmanical race, rigid Saivites, holding aloof from every other worship and system, of which it seems there were at that time many actively propagated around them. The wonders of his history begin with his third year. Having come to earth direct from Siva's presence, though born a human child, he had vague reminiscences of his ancient home, and not unfrequently sobbed and wept with an instinctive longing for his divine Master. One day his human father went to the Temple to perform his duties as usual, and the child, with an unconscious yearning for his divine Father's presence, rushed after him, and could not be induced to return to the house. So the father perforce took him to the Temple, and left the little boy on the steps of the tank while he performed the daily ceremonies. When he had gone down into the water, the child, missing him, tottered back into the shrine sobbing and looking towards the image which was that of Siva, joined with Umà, seated on the sacred bull, and cried, 'O father! O mother!' The God heard the feeble words, came down to the child, and bade Umà give him some milk from her breast in a golden cup. This the goddess did, and—as she is the manifested energy of Sivan's transcendental Being—his Satti, fountain and source of action, grace and knowledge—mingled supernal wisdom with the draught; wiped away his tears, and with soothing words gave him the cup. The child drank of it, and became at once an inspired sage, absolutely and for ever consecrated to Siva, in consequence of which he received the epithet of *Aludaiya Pillaiyar* ('*the god's own child*'), and *Thiru Gnàna Sambandhar* ('he who is conjoined with divine wisdom'). As many legends show, Mànicka Vàchakar and Suntharar had their calls, being miraculously—each in a different manner—made the absolute servants of the god; and this was Sambhandhar's call, like Samuel's! The legend points to a peculiar temperament and great precocity in the child, and has its foundation in this wonderful genius. Meanwhile, the father, having finished his ablutions, came up out of the tank, and perceived the child with radiant face, and lips bearing traces of the food of which he had partaken. 'Who has polluted you,' asked he, 'with impure food' and threatened to beat the child, who with sobs pointed up to where in the firmament he saw the receding form of the god, and for answer burst out into a sacred lyric, still extant, of praise. The father could not see the vision, but recognised its reality; and with ecstacies of gladness embraced the child, who continued to sing his wondrous hymn. From that time he lisped in numbers, and his father carried him as a prodigy from shrine to shrine while he sang, at each, appropriate stanzas. The fame of the miraculous endowments of the wonderful child spread throughout the whole country, and deputations were sent to ask him to visit each holy place. His songs are preserved, but the legends connected with their preservation give room for grave doubts as to their genuineness. The next great incident, however, took place on the day following this wonderful visitation, when as he was singing and beating time with his hand, by the grace of Siva, cymbals of gold inscribed with the mystic five letters were miraculously given into his hands, and with them he kept time to his song. Soon after this he set out on his first circuit, embracing all the neigh-

bouring towns, and on the way was met as he was borne on his father's shoulders, by a musician with a lute carried by a young maiden vocalist. The name is celebrated in these legends, though it is only an epithet: *Tiru Nìla-Kanda-Perum-Pànar* ('Sivan's great minstrel'). From that time forth this musician, with the young songstress, accompanied him in all his journeyings, and we are to picture to ourselves an assembly in the Courts of each of hundreds of temples which he visited, consisting of the youthful bard (for at his fabled assumption he cannot have been more than twenty years of age), his father, a band of Brahmans in the full equipment of Siva devotees, with his minstrel playing on the lute, while the chorus is sung by the young maiden. These hymns and the music had a profound and permanent effect upon the Tamil people; though, as far as a foreigner can judge, his hymns are by no means of a high order—far inferior to those of Mànicka Vàchakar, who seems to have lived about a century earlier.

His second journey was to Chidambaram, where he was altogether overwhelmed by the place and its associations. He is said on one occasion to have beheld in mystic vision the three thousand devotees of sacred Tillai, in their transfigured state as the glorified hosts of Siva. From thence he went on his way, visiting the Siva shrines and towns on the bank of the river, and in this his second journey would not allow his father to carry him on his shoulder as before, but performed the journey on foot, surrounded by Brahmans, and singing his Master's praise, the result of which was that on one occasion at nightfall, weary and footsore, but pronouncing ever the five mystic syllables, he arrived at a village called *Màrran-Pàdi*, where he passed the night. Meanwhile Sivan had noted these sufferings of his sacred son, and in the night sent a vision to each one of the Bràhmans in a neighbouring temple, bidding them repair instantly to their shrine where they would find a litter inlaid with pearls, with an umbrella or canopy of state similarly adorned, and the conch-shells on which the greatness of the Devotee might be sounded forth, and with all the other ornaments belonging to the stately progress of a Siva Devotee of the very highest order. These they were to convey to the young poet, and present them to him in the name of the God. The divinity appeared in vision to Gnàna Sambandhar himself also, telling him to receive and use the litter and paraphernalia which would arrive in the morning. This may be looked upon as the inauguration of the child, then six or seven years old, as the great *guru* of the Siva faith. When for the first time he was borne aloft in state at Thiru-Aratturrai, there was the usual commotion on earth and in heaven; flowers were showered down, celestial music was heard, and proclamation was made that the flawless gem of the Siva faith had come; that he was the Sage who had been fed with the milk of wisdom by the goddess Umà, who fills the universe with her light and glory; and that his mission was to teach the Agamas and all divine knowledge in the Tamil tongue. It was this (on the whole successful) cultivation of the vernacular that gave to these poets of the Tamil Renaissance their great and permanent influence.

He now returned home to Sri Kàri from his second tour, and was met by the whole population of the city, and received with more than royal honours, while his mother *Bhagavati* (the blessed Lady) came and paid him reverence, to which he responded lovingly, and was received once more into his home. And now he was of the age to receive the investiture of the sacred cord, the second birth of the higher castes. On that occasion the ministering Bràhmans uttered the mystic formula, 'We give thee authority over the four Vedas,' and were proceeding to reveal to him the sacred mysteries; but he opened his mouth and unprompted chaunted forth the text of the Vedas with their subsidiary sciences, and every species of mystical and sacred lore. They bowed in astonished joy before the inspired youth, who graciously quieted their excitement, and sang some sacred verses of which we shall give an abstract in the sequel.

Next comes a renowned visitation paid him by one whose history is given in the same Puràna, and who is scarcely less famous than our hero: Thiru Nàvukkarachu Nàyanar, or, as he is generally called, *Appa Mùrtti*. Appa Mùrtti must, at that time, have been in the prime of life, with an established reputation; but the deference he ever, without a tough of jealousy, paid to his boyish teacher, is very remarkable. He now came attracted by the reputation of the youthful prodigy, and soon afterwards they set out together on a visitation which was intended to include all the Siva shrines in the Tamil country. On this occasion he begged his father to remain at home, to which he replied, 'You are my only and most precious son, and for some days yet I need not separate from you'—and so accompained them. And, now, in

a certain town on the northern bank of the River Kàvèri, there was a yeoman whose daughter was afflicted by what seems to be described as demoniac possession. They brought her to the shrine and left her there, while the father hastened to throw himself at the feet of the Saint, imploring assistance. Our hero descended from his litter, raised the suppliant from the ground, went into the temple, walked round it, entered the shrine, saw the maiden lying there, and was told of her grievous suffering. Full of compassion, he worshipped the God, and, in a very touching, simple hymn, implored him to heal the child. Immediately the maiden's disease was removed, and she, arising, clung to her father's side. Great was their gladness. The youthful Saint now proceeded to the regions south of the Kàvèri. The rains were over, and it was the time of heavy dews, while fever and ague were rife. His attendants came and represented this to him. He immediately sang a sacred hymn, and the fever left the whole country side. The sage then went southward.

During the same year, he went through a large number of villages adjacent to the banks of the Kàvèri, and in the months of June and July, when the temperature is often terrifically hot, the youthful devotee suffered exceedingly, and the legend relates that Siva, feeling pity for his beloved son, sent down from Mount Kailása a canopy of pearls, which was brought by a heavenly messenger with the words, 'The Lord hath sent this unto thee.' The youthful Saint fell on his face and adored, while his attendants bore over him the canopy thus miraculously supplied, and, under the refreshing shade, he went on his way to play his homage at the shrine in the neighbourhood. The poet says the sacred teacher henceforth abode happily under the shadow of the sacred feet of the Lord of all the worlds.

The next incident is connected with his father, who so far had accompanied him, and now wished to return to offer a solemn sacrifice in Sri Kari, for which a large sum of money was needed. Gnàna Sambandhar, as was his wont, hastened to the temple, and there sang one of his most renowned hymns. It begins :—

> 'In trouble and in weakness, and when pain
> Afflicts, I seek thy feet, and worship there.'

The result was that a divine messenger arrives with what seems to have been a golden chain of many links, which renewed itself as the links were broken off—and was thus an unfailing treasure, like the widow's cruise of oil. This he gave to his father, bidding him first offer a sumptuous sacrifice to Siva, and then to supply the needs of all the devout inhabitants of Sri Kari. The father went home rejoicing, and the young devotee proceeded on his way, worshipping and singing sacred hymns, to the accompaniment of the minstrel's lute, at every shrine. These hymns are rythmical praises of the God, under all the names and with all the attributes and forms recognised in the Saiva books ; but they rarely contain anything worthy of special notice. The next incident of interest is connected with the town of *Dharmapuram*, where his minsterl's mother and other relatives dwelt. There, surrounded by his admiring kindered, the minstrel played his choicest tunes, and sang over all the lyrics that his master had composed, while they exclaimed that his melody would for ever sound throughout the world. Now the Tamil word that signifies 'melody' bears also the signification of renown." Hearing their praises, and fearing to appropriate to himself the glory that belonged only to his youthful master and to the god, he went and threw himself at the poet's feet, begging him to compose some verses which should be so sublime that it would be out of his power to fit them with an accompaniment. The poet instantly sang a lyric in very irregular metre, to which when the minstrel tried to play an accompaniment he failed utterly, and was so overwhelmed with humiliation that he was about to break his lute on the ground ; but Sambandhar took the lute and said to him : 'O Brahman, why should'st thou break thy lute ? Can the praises of Siva the Supreme, and of Parvathi the mother, be measured by the strings of this instrument ? Can the greatness of their glory be measured by the execution of thy hand ? Take thy lute, and play thy simple melodies with contented mind, praising as best thou art able.' The humbled minstrel took his lute, bowed his head, and retired.

Perhaps he needed a lesson in that sweet unconscious humility that seemed to be not the least of the youthful devotee's admirable qualities. And now the poet is brought into closer connexion with several of the Siva devotees, of whom there seems to have been a succession from the time of Mànicka Vàchakar. These all seem to have regarded him with the profoundest reverence and affection. It is a sweet picture—the child among the doctors. We have seen it elsewhere !

About this time he is said to have raised a Brahman merchant from the dead. One day, came there to meet him a devotee called Muruga Nayagar, who was renowned for his devotion to the temples of Siva, which he always supplied with four species of flowers—those from trees, those from creepers, those from the water, and those from the ground—weaving them into choice garlands. (The Siva system affords scope for men of all tastes in the performance of their devotions!). He then came to Arur, where the great teacher, Appa Murtti, again joined him, and they made a prolonged tour, and were met on the way by another devotee—whose history we may recount by and by—whose speciality it was to spend all his substance in providing incense for Siva's altars.

At this time a deputation from home arrived, imploring him to return and give his own people the advantage of his presence. He hesitated, longing to behold his master's glory, as he had seen it in that much-loved shrine; but the god appeared to him in a dream, coming from Kailasam in a heavenly chariot, and showed him all his glory as he had seen it when a little child. The next morning he dismissed the messengers, telling them that the god revealed his glory everywhere.

Now came a famine, and the whole country was desolate. But the god appeared to Sambandhar and Appa Murti, bidding them go to the temple—the one to the eastern altar, the other to the western each day—when they would find coins sufficient for the day. They did this, and established themselves in two separate monasteries in the east and west, and fed daily all that came to them. At length the rains fell, the fields were covered with crops, and all living things again rejoiced! And now comes the famous episode of the gates of Vetharanyam.* These temple gates had been closed so that none could open them, from the time that in the most ancient days the last verse of the Vedas had been sung there. None had ever succeeded in opening them. Appa Murtti now sang a verse which had the effect of opening them, and afterwards Sambandhar sang another which shut them. So from that time forward these verses have always been sung for the opening and shutting of the principal gates of this temple.

We come now to something nearer to authentic history.

* A famous shrine six miles from Point Kalimere.

While the two Siva apostles remained in Vetharanyam, an embassy arrived from Madura.* There the Jains had obtained absolute sway. The king known in history at first as Kun Pandiyan, or the Humpbacked, and afterwards as Suntharam (the beautiful), had become a convert to that system; and, as the legend says, 'like king, like people,' so the country was overrun with devotees, described as men with heads from which every hair had been plucked, whose mouths were defiled, who carried an eating vessel in a noose, who wore a bunch of peacock feathers in their hands, whose garment was a mat, whose bodies like their minds, were impure, who ate their food standing, and whose loins were ungirt. This is an enemy's picture of them, but probably not quite unfaithful. But the apostate King's wife was a daughter of the Sora king, who remained faithful to her ancestral religion. Her name was Mangaikkarasi, 'the Queen of Women.' She is canonised as a Siva saint. The prime minister of the kingdom also was a Saiva saint, whose name was 'The Bond of the Clan' (Kula-sirraiyar). These two secretly performed the rites of the Saiva faith, and anxious for the reconversion of the kingdom, despatched trustworthy messengers, unknown to the King, to invite Sambandhar to visit their city.

The youthful Saint received the envoys courteously, and at once determined to accompany them; but Appa Murtti represented the danger of the expedition, and tried to dissuade his colleague from undertaking it. Sambandhar answered him by a poem which so impressed him that he declared his intention of accompanying the saint. 'No,' said Sambandhar, 'your province is in Sora land. Here remain, while I am called to a mission in the Pandian kingdom.' So Appa Murtti unwillingly remained behind, and the young apostle with the pompous paraphernalia of a Siva *guru*, chaunting ever the mystic five syllables, set out on his progress—the greatest expedition of his life—to Madura. The heretics on all their eight hills were terrified by evil omens and frightful dreams, and came together to Madura to tell one another of the dread that overwhelmed them. At the approach of him whose name was afterwards to be renowned as destroyer of Jains, they warned the King and, prepared for the contest. The Queen and the prime minister on the other hand, were cheered with good omens and encouraging dreams, and foreseeing the destruction of the heretics and the revival of the true

* This forms the theme of the 62nd and 63rd 'Sacred Sports,' where our Saint is not however mentioned by name.

faith, were exceedingly glad. Hearing of the Saint's approach, the prime minister went forth to meet him, and conducted him to the great but now neglected shrine of Siva, where the Queen awaited his arrival. He entered with an amazing pomp of attending devotees, while the sacred shells resounded his praises, and proclaimed that the destroyer of heresies had arrived. By the care of the Queen he was accommodated with a fitting pavilion; and thence went forth to survey the city and all its edifices once so sacred, and at eventide returned in state to his pavilion.

The Jain devotees could endure it no longer, but presented themselves before the King with sad countinances. 'Why are you sad?' said he, 'Your majesty, this day into your royal city of Madura the Saiva Brahmans have come.' 'So have I heard,' replied he, 'but wherefore have they come?' 'Your majesty, a Brahman child from Sri Kari in the Sora land, reputed to have received divine wisdom, has arrived, borne aloft in a litter inlaid with pearls, with his attendant devotees, to conquer us in argument; and we are resolved by our magic incantations to burn him in his pavilion. He shall either flee or be consumed.' 'So do,' said the bewildered King, and, in great perturbation, sought his chamber. The Queen saw his distress, inquired its cause, and was told the whole affair. She replied: 'Lord of my life, be not angry; if both parties hold a disputation, we will listen, and join ourselves, as is fitting, to the conquering side' The King assented, and his excitement was calmed. The Jain devotees were not idle. By their machinations the Saint's pavilion was set on fire. But can any evil charms prevail against those who dovoutly chaunt the mystic 'five syllables?' The fire refused to burn. The Jains, confounded and in despair, now set fire to the building on all sides. Sambandhar, of course, was unharmed by the flames, which he quenched with sacred verses; but thinking that the king was the author of the treachery, he prayed and sent a burning plague into the frame of the king, who was soon in extreme agony from a consuming fever. The Queen and prime minister hastened to him, the court physicians came and administered remedies, but the fever increased until the King lay at the point of death. The Jain devotees now gathered around, stroked the patient with their peacock feathers, muttered charms, and exhausted all their arts; but the holy water they sprinkled fell upon the agonised patient as flames of fire, till he cried, 'All of you begone,' and fell senseless. The prime minister, remembering that the Lord Siva had in the old time burnt the three towns of the guilty Asurar, and had therefore doubtless in like manner sent this fever to avenge his servant, caused the holy stranger to be sent for; and when the name of Sambandhar was pronounced in the King's ear, his faintness left him, and thinking by a holy inspiration that the Saint alone could relieve his sufferings, he exclaimed, 'Call the sacred *Gnana Sambandhar* hither, I will become the adherent of him who shall heal my disease' The Queen was overjoyed, and with all her ladies, attended by the prime minister and nobles, repaired to the Saint's lodging, and implored him to come to their aid, telling him the whole story. Sambandhar came forth and saying, I must first know the will of the God,' repaired to the shrine of *Chokkanathar*,* and singing a sacred lyric, received permission to go forth to silence and destroy the heretics and glorify the name of Siva. Then, ascending his litter with solemn pomp, the loud voices of the heralds sounding out, he proceeded towards the palace, while the Queen in her royal chariot came behind and the faithful prime minister led the way to the presence of the afflicted King. The Jains also came, and the king repeated his resolve that he would become the adherent of the party that healed him. It was now arranged that the Jains should take one side of the King, and Sambandhar the other, and exert their skill to quench the fire of the fever. It is recorded that at this juncture the Queen's faith for a moment failed her, and she exclaimed: 'The Saint is but a child, these Jains are an innumerable company; let us leave to God Himself the healing of the King! But the King persisted in the experiment, and the Saint replied: 'Great Queen, fear not because I am but a child; while the God of Madura's shrine lives, I shall not fall beneath the power of these heretics.' And he added a lyric addressed to her, which is both simple and touching.

The Buddhists took the left side; but the more diligently they manipulated, the more fiercely raged the fever, till the agonised King turned to the Saint, who sang his celebrated 'Ashes Song,'† and, with his sacred hand, stroked the King's right side, which at once became cool as the sacred waters of the temple. The Jains now stood aloof, leaving the Kng's left side still suffering, when the

* Siva's name as worshipped in the Madura temple.
† A translation is given, but it merits are not very manifest.

Saint, at the King's desire, sprinkled it also with the sacred ashes—and the King was entirely healed, rose up from his couch, and, with worshipping hands lifted above his head, prostrated himself, crying, 'In the presence of these Jains, saved by the grace of Thiru Gnana Sambandhar, I bow at his sacred feet.' But the Jain *gurus* required that he should overcome them in argument also; and it was resolved, at their request, that their respective systems should be tested by fire and by water. Each party threw into the fire a palm-leaf scorll, inscribed with the assertion of the fundamental tenet of its faith. The Jain scroll was at once consumed to ashes; the Saiva scroll came forth—a fresh green leaf, with every letter clearer than before. They then repaired to the banks of the Vaigai, and threw their scrolls into the stream. The Jain scroll was carried away so swiftly towards the sea that they were unable to recover it, while the Saint's leaf swam up against the stream, cutting through the water; and when the King, at length convinced, reiterated the words inscribed on it—'SIVAN IS SUPREME'—his hump disappeared, and he was afterwards known as Sundara-Pandian (*the beautiful Pandi*). And now came the punishment of the Jains. They had contrived mischief against the Saint, had been the cause of the King's suffering, and now stood forth convicted impostors. They were sentenced to be impaled, and, through the zeal of the faithful prime minister, 8,000 of them suffered that terrible punishment. Some such slaughter on a very large scale doubtless took place, and the fact is still commemorated in Madura. The result of all this was, that the King and all his people returned to the Saiva faith; and the youthful Saint departed from the city amidst the acclamations of the multitude. Before he left Madura, his father arrived from Sri-Kari, to witness and share his son's triumph. He now made a progress through the South, as far as Ramesvaram. As he was returning, the floods had so risen on one occasion that it seemed impossible for him to cross, but he fearlessly embarked, with all his attendants, in the boat, which by the power of his word carried them safely across. Before he finally left the southern land, he received a promise from the King that he would ever uphold and maintain the Saiva faith. In one of his journeys he came to Tellicherry, and there encountered some Jains (or, it may be, Buddhists), when his attendants, with shell and trumpet and loud acclamations, proclaimed that the lion like destroyer of heresy was at hand. The leader of the heretics, who was a renowned scholar, hearing this proclamation, was exceedingly wrath, and made his way into the presence of the Saint, exclaiming: 'You should first overcome us in argument, and then make a proclamation in this sort.' A great conflict arose, in the midst of which the legend says that, at the recitation of the mystic 'Five Syllables,' the head of the opposing champion fell from his body, and his adherents fled; after which the Saint sent for their other leaders and held a dispute with them, in the course of which they were convinced, acknowledged the falsity of their system, and became good devotees of Siva. The agent in this dicussion is represented to have been one of the writers or transcribers of the Saint's verses. He now returned and was met on his way by his old friend and companion, Appa Murtti, who hearing of his approach, mingled with the throng, and humbly assisted in bearing the litter. When the procession neared the village, Sambandhar inquired where Appa Murtti was, upon which the latter Saint came forth, and fell at his feet. Instantly alighting from his litter, Sambandhar embraced him, and with great joy they entered the shrine together—the one relating the wonders of his Pandian expedition, the other telling how he had gone from village to village in the Tondai land. From thence the youthful Saint went home to Sri Kari, but did not remain there long. His next expedition was a tour throughout the Tondai land. There a devotee met him who complained that all the Palmyra trees he planted were sterile, and that the heretics around ridiculed him as a faithful worshipper of Siva; whereupon, Sambandhar sang a lyric, which had the effect of converting the Palmyra forest into a fruitful one. In this expedition he visited the neighbourhood of Karikal; but it is said that, fearing to plant his feet where the Lady of Karikal had formerly walked on her head, he turned aside, and passed on to Kalastri—renowned in the history of Kannappa Nayanar—and worshipped before the shrine where that worthy is installed on the right hand of the Divinity whom he so honoured and loved. The histories of those two have been given (See *Indian Magazine and Review*, May 1895 and Jan. 1896). They evidently belonged to a generation or two preceding this period. He then returned to Mailapur, now St. Thome, the traditional home of several great poets. There dwelt at that time a wealthy merchant called Siva-necar (*Friend of Siva*) who had heard much of the Sage, and night and day was occupied in his praises. This wealthy person had but one child, a daughter of incomparable

beauty, then just twelve years old, who had been given to him as the reward of much prayer and devotion. The father was so full of admiration for the Saint that he had often declared to his family that he himself, his daughter, and his illimitable wealth all belonged to the Saint, and that to give her in marriage to him was the great desire of his soul. Meanwhile, at the very time when the Saint was in Kalastri, a venomous serpent bit the poor girl as she was disporting herself in the flower garden near her chamber. Physicians in vain tried to cure her and the beautiful Pum-Pavai (*Flower-maiden*) died. The father at first inconsolable flung himself upon her corpse, but recollecting that by his vow she belonged to the sacred servant of the god, he took a strange idea into his head. He cremated her body, put the ashes into an earthern pot which he placed in her chamber, covered with her rich garments and jewels, and sprinkled with perfumes, and awaited there the expected visit of the Saint. His neighbours—friends and foes, Saivas and heretics—waited and wondered. When the Saint at length arrived at the neighbouring shrine of Tiruvottiyur, the bereaved father repaired thither, fell at his feet, and told him the whole story. Sambandhar was deeply affected, and promised at once to visit his town. The father caused a covered way to be constructed between the two towns, strewing the entire way with garments and adorning the whole with choice flowers and jewels. The Saint worshipped at the shrine, and then, surrounded with his company of devotees, in his usual state, arrived at Mailapur, and bade the father bring the vessel containing the maiden's ashes to the door of the temple, which was a very renowned one. He then, regarding the urn, addressed the maiden as follows: 'If it be true, O Pum-pavai, that they who have served Siva faithfully behold his presence in bliss, return thou now and make thyself visible to the children of earth.' He then sang one of his most beautiful lyrics, the burden of each verse of which is: 'Hast thou gone, O Pum-pavai, so that thou seest the solemn feast of the God no more?' In the ten verses of which it consists, all the great festivals of the temple are cleverly interwoven. Like many other of these songs, if translated it would require so much illustration to make it intelligible to English readers that I refrain from attempting it here. It is a touching elegy, but contains no intimation of any miraculous occurence. It is now said, however, that on the recitation of the first verse the dust in the vessel gathered itself together; at the second it assumed the form of the maiden; during the next eight verses, it grew to the stature of a maiden of twelve years old, but still remained concealed in its enclosure. The Saint then added the closing the verse, when she thrust her hand forth, broke the vessel, and arose. There was the usual assemblage of gods and heavenly beings, with showering down of flowers, and strains of celestial music, while the faithful devotees of Sivan shouted aloud their joy, and Buddhists fled discomfited. The father took her by the hand, and, with her, bowed before Siva and before the Saint, and said to him: "I give thee in marriage her whom thou hast brought back to life.' Nay, said the Saint, 'that cannot be; since she has been restored to life by my instrumentality she is my daughter, and can never be my wife.' The Father sadly acquiesced, and the maiden was reconducted to her virgin home, where the story says 'she gained the heaven of Siva,' but the time and manner of her death are not given.

He now returned for the last time to Chidambaram, where his father met him with a troop of Brahmans from Sri Kari with whom he returned thither. There was a great gathering there of Saiva Saints of all orders, to whom the father said, 'It is now the time prescribed in the law for the marriage of my son.' To which they assented, but the Saint steadfastly refused to be bound by any earthly bond. It was then represented to him that it was his duty to submit to the ordinances of his caste, at least as an example to others, and he gave way. A Brahman in the neighbouring town of Nallur, had a daughter whom with delight he consented to unite in marriage to the Saint. The arrangements for the marriage were made at once, and at the appointed auspicious time he proceeded in triumphant state as a bridegroom to the temple in Nallur, which ever afterwards bore the name of *Tiru-manam* (The Sacred Wedding). It would be wearisome to recount the glories of the scene. A Saint called Tiru-nila-nakka-nayanar performed the ceremony, and the young bridegroom tied the *tali*, took his bride's hand, performed every prescribed ceremony, and entered with her into the innermost shrine where he sang his last song.

He then, before the image, addressed his assembled family and Saints in these words: 'Enter ye with me into this incomparable splendour, that the sorrows of mundane existence ye may know no more.' Obedient to his command they passed onwards—the Saints, the father, the relatives, with wives and kindred, all those who had

borne his litter and swelled the pomp of his progresses, men of all the six Saiva sects, the Saivite of the Vedic rule, the Saivite of the perfect school, all of them—into the splendour of the infinite blessedness; and closing the procession, the Saint and his bride were lost to mortal sight. Those who had beheld the glorious ascension from afar returned to their homes sorrowing that they were left behind.

G. U. POPE, M. A., D. D.

EVIDENCES OF NATURAL RELIGION.

III.

GOD A PERSONAL BEING.

(*Continued from page* 212).

In the second lecture we saw at some length that God is an Intelligent Being of infinite intelligence. Hence we conclude that God is a Personal Being, self-existent and distinct from all other beings.

The opinions of Hindu Philosophers on God's nature.

I shall not repeat here what I said in the first lecture, *viz.* that the best philosophers of antiquity as well as of our own time admit the truth of God's personality. I shall only say a few words about the opinions of Indian Philosophers on the subject. Before starting however, permit me to notice with Mr. Bose that "there is probably no religion in the world, which allows so much freedom of religious convictions, and the literature of which is so many sided as Hinduism. Educated Hindus whether they be Pantheists, Monotheists, Agnostics or Positivists can find light and guidance in some part or other of the rich literature of their ancestors." (Hindu Civilisation. quoted by the *Hindu*, October 31, 1894.) and Swami Vivekananda in a public lecture delivered in Madras not long ago said that "Hindu religion was a collection, so to speak, of various ideas, of various ceremonials and forms, all gathered together, almost without a name and without a church, and without an organisation. The only point where all the sects agreed, was that they believed in the scriptures—the Vedas—He said that the Vedanta covered the whole ground of Dualism, Qualified Monism, and Monism or Advaita, and even took part of Buddhism and Jainism too, for on closer analysis it was found that the essence of Buddhism was borrowed from the same Upanishads. In the Upanishads were also found the germs of all the subsequent developement of Indian religious thought."

Swami Vivekananda's statement is true to the letter, and should I choose to produce authorities for my assumption I should be at no loss how to do it. Vedic and Puranic Literature is full of sentences and expressions about God which might be easily interpreted into a Pantheistic, Monotheistic or even Agnostic belief.

The Vedas on God's Personality.

It must be said nevertheless that in Vedic times the Aryans most assuredly believed in a personal God. There are allusions in the Rig Veda to thirty-three God's (I. 34. II. I. 45. 2.) or three groups of Gods, the Rudras, the Vasus and the Adityas. Their names are given variously but they are little more than modifications of three leading divine personifications, namely the Gods of fire, of Rain and the Sun; Agni, Indra and Surya or Mitra. These three Gods, as the deified forces or phenomena of nature were sometimes individualized or thought of as separate divine powers, sometimes gathered under one general conception and personified as one God, (*c.f.* Monier William's Religious Thought-Vedism.) This conception of God, although in many ways wrong, was at any rate the conception and worship of a personal God. The deity varies his names according to the forms and shapes he is transformed into: but he takes a personality and walks into the Aryan temples and lies under the Aryan shrine to be worshipped by the faithful as a divine person. The Pantheistic belief which prevails to-day among the so-called Vedantists is an outgrowth of philosophical Brahmanism: and in its purity it is still limited to few Hindu thinkers, to the followers *viz.* of the Pantheistic theory of the Vedanta Philosophy.

The Vedanta theory.

The Vedantist believes in the identification of the human spirit and of all the phenomena of nature with one eternal impersonal spirit called Atman or Brahman, in whom everything breathes and in whom finally everything is dissolved "Ekam eva advitiyam" there is but one Being no second." He believes that there is one God; to completely abstract in his own essence however, that in this state "He is neither existent, nor non-existent." (Gita chapter XIII 12) and is consequently neither the object of worship, of hope nor fear. He believes that God is even destitute of intelligence and remains in a state of profound repose; that at times this Being assumes what is called his energy; that when united to energy he is possessed of qualities and creates worlds; which divine qualities are impressed more or less on every form of existence, and so God becomes individuated and takes possession of every form of matter, and begins to exist in every earthly or spiritual being.

Amongst the orthodox Hindus the beings supposed to possess most of this energy, or in whom the presiding deity eminently dwells are the Gods, the Giants, the Brahmins and devout ascetics; amongst the heterodox

sects, ascetics are almost exclusively considered as the favoured depositaries of the divine energy. This is the substance of the Vedanta theory, and here it may be proper to remark, that the Vedantist too is a Pantheist by name only; because he is forced to admit that the one impersonal spirit or Atman, by association with his energy or Maya, assumes consciousness and personality, and becomes one Supreme Personal God, Parameswara, be he Brahma, Vishnu or Siva. This goes to show that the worship of an impersonal God is repugnant to nature, is against Man's natural feelings, and consequently it cannot be the true worship of the true God. Indeed, there can be no religion without personal devotion to a personal God. An impersonal God, a universal spirit pervading the universe without name, without character, without attributes, cannot be the object of religious worship. We cannot trust, we cannot love, we cannot pray to a God, who whilst he is everything, is nothing himself, having no personality, no individuality of his own.

The Religion of the people.

Now, from the Philosophers, let us turn to the great body of the Hindu people. The Hindus of the present day may be broadly divided into two classes, Saivas or worshippers of Siva, Vaishnavas or worshippers of Vishnu: but in both cases they worship a personal God. To either sect Siva or Vishnu is the one personal God, the one self-existent Being indentified with the one spirit of the Universe and therefore not liable to lose his personality by reabsorption into that spirit. To either sect the personality of the respective God is intense, definite and endowed with all those attributes which command the veneration of the worshippers. Now, pull down from their altars Siva, Vishnu, Krishna, Rama, Ganesha, Khaly and the other Gods and Goddesses of the Hindu Patheon, and set up in their stead the impersonal spirit of the Vedantists, without name, without shape, without feelings, without individuality; and in no time I dare say the temples shall be closed, the shrines shall fall to pieces, the lights shall be put out: no more perfume of frakincense, no more melodious strain of musical instruments, no picturesque processions, no noisy festivals there shall be, to tell the stranger that religion still lives in India, and that the Hindus have not yet ceased to be a religious people. But why all this? Because I repeat an impersonal God is no God at all, and where there is no God there can be neither religion, nor worship, nor altars, nor sacrifices, nor religious people.

Individuality, the first condition of existence.

Indeed an impersonal God is no God at all, an Impersonal God has no existence at all, because the first condition of existence is individuality. Everything that comes to existence is an individual, one in itself and distinct from everything else: What individuality is to material things, personality is to human nature. A person is an individual existent in the human nature. Now can you imagine any thing that is not an individual, namely one in itself and distinct from everything else? Plurality and distinction among things are apparent in this visible world. Our innersense tells us that this world, is made up of an infinite collection of things different in nature, in character, in individuality in their mutual relation; yet subordinate to one another, and variously and beautifully arranged in different stages on the scale of creation. Take away from all things that peculiar mark which we call individuality, they will cease at once to exist, they will turn one and all into a universal chaos, they will be no more stones, trees, animals, heavenly bodies, elements, but they will be simply annihilated.

What is a Person.

It is just the same thing with man. Man is a Person, that is an individual of the human nature. We feel, we are conscious that our Ego, our self is distinct alike from all other persons and from the creatures that surround us. I am a distinct being from each one of you: every one of you is distinct from his neighbour. All the sophisms of Philosophers cannot make us change our opinion. We are conscious that we are distinct from one another, from the houses we live in, and from the manifold objects in the midst of which we run our course of life. Now suppose I lose my individuality, my self, my Ego: what becomes of my whole Being? Is a man conceivable when stripped of of his self, of his Ego, of his individuality? Is a mango fruit conceivable, when stripped of its shape, its colour, its flavour? Deprive a man of his body, of his soul, of his intellect, of his memory, and ask of that man if he is still an individual being of the human nature, if he can still enjoy the boon of existence. Existence cannot be had but in individuals: nothing can be brought into existence, but as an individual person, just as much as a tree is an individual tree, a stone an individual stone, the sun an individual star that illumines millions and millions of individual beings. The loss of one's personality implies necessarily the loss of one's existence, as no existence is possible, no existence is conceivable but in singular, in individual beings.

If God is not a Person, He is not a God at all.

Now apply all this to God. If God has no personality, he has no existence at all. He is a vain name, an empty dream, a fanciful imagination, the offspring of madness. Mankind in setting up altars and shrines to the deity is utterly mistaken, he should have no religion whatever, as an impersonal God cannot be the proper object of religious worship.

No intelligence without personality.

In our last lecture from the consideration of God's works we came to the conclusion that Almighty God is a Being of infinite intelligence. But there is no intelligence where personality is wanting. Intelligence and self-consciousness is so to

say the flag that floats over the kingdom of human personality. Personality culminates in self-consciousness, in the perception of self as a Being, one in itself, and distinct from all other beings. A person is an intelligent, a self conscious being. A cow, a dog, a horse, are not persons, because brute animals have no intelligence, no free will, no self consciousness. This is a truth which not only belongs to the domain of science, but is moreover sanctioned by the clear verdict of humanity Individual natures conceived as complete beings subsisting in themselves can be called individuals, but we give the name of person to that being alone, who is endowed with intelligence. Now who will be so rash as to rob Almighty God of the attribute of personality? The starry heavens, the verdant earth, the roaring oceans, the flying birds, the huge monsters that inhabit the thick of the forests and the vasty deep, proclaim all alike that God is an infinitely intelligent Being. Who will dare to create a note of discord in the wonderful choir of nature? But if God is an intelligent Being, he is a person too, though a divine person, a person raised infinitely above every created personality, a person whose nature comprehends every conceivable perfection, whose nature whose essence is, to be the self existent, the self independent being, the creator of heaven and earth, the beginning and end of everything. Therefore unless men choose to renounce the very use of their reason they must thus argue: Science, personal experience, the verdict of mankind tell us that every intelligent Being is[a person: But God the creator, the architect, the maker of heaven and earth is beyond any possible doubt an inlelligent Being. Therefore God most surely is a person.

Personalitity a perfection which God possesses.

I have asserted just now that God is a Being whose nature comprehends every conceivable perfection. This proposition needs no demonstration as it is the primary idea which all men entertain about God. Whether he be called Jupiter or Jahve, Brahma or simply God, this almighty Being is conceived as uniting in himself in one perfect unity all the perfections which are variously distributed among all created things. This, as I have said, is a primary notion which all men entertain about God: but it can be yet clearly demonstrated from another point of view. The first idea that man, whether in a civilized or barbarious state, forms about God, is that God is a great Being, a powerful Being, the source of everything, the creator of Heaven and earth. We saw in the first lecture, that God was in prehistorical times worshipped by most nations under the title of Heaven—Father, that is, the Father, the maker, the creator of heaven and earth. Assuming this as certain, I thus argue. How could God have given existence by his thought and will to all things, unless he precontained in his simple and infinite subsistence the perfection of everything he brought to existence? No being on earth can give to another what he himself has not, either in its definite and specific form, or in a higher and more comprehensive form. I can give eight annas if I am the possessor of a rupee because eight annas are contained in a rupee, whereas I can give nothing if I myself possess nothing. An architect can lay down and carry out the plan of a house, a painter can sketch the subject of a painting, a scholar can write a book, if the architect, the painter, the scholar have preconceived in their intellects the ideas of the house, of the the painting, of the book. Before the house was reared on its foundations, it had its existence in the mind of the architect, before the painting glowed on the canvas, it flashed across the imagination of the painter, before the book came into existence under the printer's hands, it was conceived, it lined, it breathed, it was nursed in the intellect of its Author. In like manner, before heaven and earth sprang up from nothing, they had their existence in the infinite and eternal ideas of the Godhead. They were in God they lived in God, they waited patiently for that nik of time, when by God's free will, from an ideal state they passed into a real one, and were clothed with the wonderful garb of real, though limited existence. Accordingly, God in his simple and infinite essence precontains in an infinitely higher form the perfection of all visible and invisible things. In him there is the light of heavenly bodies, the fragrance of flowers, the sweetness of honey, the melodies of music, the strength of animals, the power of lifeless nature, the life of the vegetable and animal kingdoms, the smile of a fair countenance, the love of an amorous heart, the spark of genius, the magic of art, the wit of intellect, the free choice of a free will. Now, granting Him all conceivable perfections, will you deny him the perfections only of personality? Personality is a perfection, it is the gem that crowns all human perfection: it is the prop upon which every other perfection rests, God has endowed us with personality and He shall have none? God has bestowed upon us this marvellous gift, and He shall be deprived of it? He that planted the ear shall not hear? He that formed the eyes shall not see? He that teaches man knowledge shall he not know? Who can conceive intelligence without personality? Personality is the support of every quality, of every action, of every attribute that can be conceived and said of any intelligent Being. Therefore if God is not a person, He is not almighty, all wise, all seeing, eternal, incomprehensible, infinite self-subsistent. Why then do you play God false? Why this mockery? Say with the fool that there is no God: that the existence of God is a sham, a bubble, a false show, a cheat, a day dream, a chimera: because an impersonal God is all this.

G. Bartoli, S. J., D. D.

(To be continued).

NOTES AND COMMENTS.

A valued correspondent writes :—

"In cover page 2 of '*The Awakened India*' of February 1898 certain Tamil Pamphlets of Ripon Press as *refuting* the *dualistic* Saiva Siddhanta, are reviewed (rather encouraged indirectly.)

O God! Is there any where any school as *Dualistic Saiva Siddhanta*? I have no idea at all of Saiva Siddhanta being dualistic. It simply declares 'Path is duality and the goal is non-duality?

The only Saiva Siddhanta or as '*The Awakened India*' says the Siddhanta which means '*Saivam*' (*Vide* cover-page 2 of January copy) is the only school and there are no other schools going by the name 'Saivam' and being at the same time 'dualistic' unless dualists would choose to call themselves Sivites. This only school (Saiva Siddhanta or Saivam) is that of Shrimat Meikandân. (Truth-discoverer)—that is Adwaita Meikandân (he who found out the real sense of the word 'adwaita'). He was so-called because he most gloriously and successfully opened the veil shading the right and true usage and meaning of the word 'Adwaita' which has been now so much misunderstood as to create 'realistic Vedanta' as opposed to non-realistic or sutta Vedanta or qualified monism as opposed to mere monism.

Here Meikanda Deva is adored by the Saint Thayumanavar in these feeling terms

'பொய்கண்டார்காணாப் புனிதமாமத்துவித
மெய்கண்டநாதனடி மேவுநாளெந்நாளோ.'

O for the day the Mei Kandan's feet to reach,
Who didst the hidden truth of 'advaita' teach!

I would also praise him and adore him as one of his *school*. In my prayer to Tiruttani Murugar (God) I allude to him elated with joy and pride.

சமயமெலாந் தானாகியல்லா தாகிச்சரியை
முதனான் கினுக்குஞ் சார்பதாகி
யுமையுடையானம் பலத்தானேகபாத னொரு
வனுருன் பதியென்று முண்மையாகி
யமைசைவ சமயநிலை மெய்கண்டானரு
ளடிமை நானடி வந்தாடிமைநானே
செமையுற நான்மழலைமொழி செப்புகண்டாய்த்
திருத்தணிகை தனில் மேவுஞ் செல்வவேளே.

Of course, the phrase, "dualistic Saiva Siddhanta" constitutes a contradiction in terms. No doubt, as our friend truly describes in his verse, the nature of the true religion, which if it must be universal must contain the elements pertaining to all religions, and yet different from each, and must contain within it all the four different paths, there exists in the Siddhanta aspects of dualism, monism, realism &c and which in the language of Saint Thayumanavar, 'being neither one nor two'

"ஒன்றற்று இரண்டற்று
வாக்கற்று மனமுமற்று
மன்னு பரிபூரண சுகவாரி தன்னிலே
வாய்மடுத்துண்ட வசமாய்த்
தேடுதலு மற்ற விடநிலை."

can only be reached and enjoyed, by those who do not seek to enjoy it, by resting themselves in that Grace and Peace,

"யென்றுமா யொன்றுமாய்ப் பலவுமா யாவுமாய்
யிவை யல்லவாய நின்னை
யருளாகி நின்றவர் களறிவதல்லா லொருவர்
அறிவதற் கெளிதாகுமோ"

and which true position and condition could never be perceived by persons, whose own doxy is the only doxy.

"திரமென்று தந்தம் மதத்தையே தாமதச்
செய்கை கொடு முளறவறிவார்
ஆறு சமயங்கடோறும் வேறு வேறாகி விளை
யாடு முனை யாவரறிவார்
அண்டபகிரண்டமு மடங்க வொரு நிறைவாகி
யானந்தமான பரமே."

***

We are glad to be able to commence the translation of the famous Bhashya of Srikanta Sivacharya on the *Vedanta Sutras*. A valued friend suggests to us to write a short introduction touching upon the following points—

1. The priority of this Bhashya over that of Sri Sankara.
2. The age of Srikanta,
3. The non-difference between Sri Sankara's view and Srikanta's view in essentials.
4. The great work of Sri Appia Ditchitar—his magnum opus—his comentary called the Shivarkamoni Deepika the encyclopœdia of Vedic and Agamic knowledge.
5. The distinction between the Saiva philosophy propounded by Srikanta and that of the Siddhanta philosophy of the Dravidian school.
6. The explanations of Pati, Pasu, Pasam, as understood by the two systems aforesaid.
7. The connection between the philosophy of Srikanta and the other systems—especially—of the Patanjali Yoga and that of Vishistadwaita of Sri Ramanuja.

We hope to do all this in time, and we may here however note the important fact that Srikanta's is the oldest commentary on the famous Vedanta Sutras and our surprise is that not a single European scholar seems to know anything about it.

***

Mr. R. C. Dutt, C. I. E. in a review of Mr. Cooke's work on the N. W. Provinces of India in a recent number of '*India*' makes the following remarks.

"The writer has something to say of the rise of Buddhism, and the edicts of Asoka and of the long centuries during which believers in Buddhism and in Brahmanism were "living together on fairly amicable terms." On this point we may refer our readers to a paper recently read by Professor Rhys Davids in the rooms of the Royal Asiatic Society. The Professor maintained and Dr. Buehler agreed with him, that an examination of the literary and other evidence now extant does not reveal any religious persecution in India such as was witnessed in Europe even in recent centuries."

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